

A  
**TESTIMONY**

concernin ;

**JUSTIFICATION,**

And whom Christ Justifies, and in  
what ;

as likewise concerning

**IMPUTED-RIGHTEOUSNESS,**

and to what and to whom.

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*By George Fox.*

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# A TESTIMONY

Concerning

## JUSTIFICATION.

&c.

**T**He Apostle saith *If by one man's Offence, death reigned by one [to wit, Adam] much more they which receive the abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ: Therefore as by the Offence of one (to wit, Adam) Judgment came upon all men to Condemnation: Even so by the Righteousness of one [to wit, Christ] the free Gift came upon all men, to Justification of Life.*

Now, though this free Gift is come upon all men to Justification of Life, yet they do not reign, except they receive the Abundance of Grace and of the Gift of Righteousness; for in the Grace and Righteousness shall they reign in Life, by one Christ Jesus, by whom this Grace comes, which teaches them to live soberly and godly. So they cannot reign, but in this Grace and Life in Christ Jesus.

For they that turn the Grace of God into Vanities, are not justified but condemned; and such deny the Free gift of Christ Jesus the Lord that bought them, which is come both upon them and upon all men, to Justification of Life.

For they must receive the Grace and the gift of Righteousness, if they reign in Life by Christ Jesus, who is the free gift that came upon all men to Justification of Life. Rom. 5.

And the Apostle saith, *If we believe on him that raised up Jesus from the dead, who was delivered for our Offences, and was raised again for our Justification, &c.*

Now mark, these are the Believers in the Light, which is the Life in Christ the Word, and are the Children of the Light which the Apostle speaks of; *And he that believeth is born of God, and passeth from Death to Life, and overcometh the World.* So these reign in Life by Christ Jesus, as in Rom. 4. 14, 25. & Rom. 5. 17.

Now concerning such as God and Christ doth justify.

**The Apostle saith,** *Seeing there is one God, which shall justify the Circumcision by Faith, and the Uncircumcision through Faith.* So it is by Faith that God justifies: And this Faith is God's gift; and Christ Jesus is the Author and Finisher of this Faith. *Rom. 3. 30.*

And in *Gal. 3. 8.* the Apostle saith, that God would justify the Heathen through Faith; shewing that the Heathen, nor the Professing Jew is justified, but by an, through his Faith: Christ is the Author & Finisher of, which all must look unto Christ for it, and receive it of him, if they be justified.

For the Professors justify themselves, that was not in the Faith of Christ Jesus, as in *Lev. 10. 29. & 16. 15.* and so do all others that live in Possession without Possession. But God knew their hearts, who will not justify the Wicked, *Exod. 23. 7.*

And Christ saith, *For by thy Words thou shalt be justified; and by thy Words thou shalt be condemned.*

Now for any to say, he or she is justified by Christ, and yet they live in evil words and speeches, Christ will not justify them; for according as their words are, they shall be justified or condemned: Therefore all evil words are to be laid aside, which are condemnable.

And Christ saith, in *Mat. 12. 36.* Every one must give an account for their *Idle Words*; And the Apostle exhorted to lay aside all *Evil speaking.*

And the Apostle saith, *By him (now we, Christ) all that believe are justified from all things, from which ye could not be justified by the works of the Law of Moses.* Now mark, they who do not believe as Christ hath commanded in the Light, and so are grafted into Christ by Belief, and are part from Death to Life, as in *Act. 13. 39.*

So they who say, they are justified from all things, and say, they do believe, but do not believe in the Light, as Christ commands, are not Children of the Light, as in *John 12.* and so are not grafted into Christ by Belief, nor justified, but remain in Death and Condemnation, pleading for sin to the grave: For *James* tells you, *The Devils believe and tremble.*

And the Apostle saith, *By the Deeds of the Law, there shall be no flesh justified in the sight of God; even the Righteousness of God, which is by the Faith of Christ Jesus, unto all, and upon all them that believe, for there is no difference betwixt Jew and Gentile: For all have sinned and come short of the Glory of God.*

So

So the Justification is in the Faith and Belief in Christ Jesus, without the deeds of the Law.

And the Apostle saith, *Being freely justified by his Grace, through Redemption that is in Jesus Christ.* Mark, it must be freely by his Grace, that comes by Jesus Christ, and through the Redemption that is in Jesus Christ. And so they must know this Grace and Redemption, and feel this Grace in their hearts to stablish them, and to season their words, that by their words they may not be condemned, *Rom. 3. 24.*

And therefore saith the Apostle, *We conclude, that a man is justified by Faith, without the Deeds of the Law.* Mark, this Faith that purifies the Heart, by which Faith they are saved, which Faith is their Victory, by which Faith they have Access to God, in which Faith they please God, by this Faith are they justified, and not by any dead Faith, neither *Jew, Gentile, nor Christian.*

And therefore it is in vain for People to say they are justified, and live in Sin and Iniquity, and plead for it Term of Life, this shews a dead Faith, that doth not lead them to resist the Devil the Author of sin.

For if Abraham was justified by Works (as the Apostle saith) he hath whereof to glory, but not before God: For the Promise that Abraham should be Heir of the World, was not to Abraham or to his seed through the Law but through the Righteousness of Faith, *Rom. 4.*

And therefore Abraham is the Father of all them that walk in the steps of this Faith, Abraham walk and lived in, which Abraham had before he was circumcised, or before Isaac was born; and this Faith is the Gift of God.

And therefore saith the Apostle, *Being justified by Faith, we have Peace with God through Jesus Christ by whom also we have Access by Faith, unto this Grace, wherein we stand. And rejoycing in Hope of the Glory of God, we glory in Tribulations, knowing that Tribulations work Patience, and Patience Experience, and Experience Hope, and Hope makes not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given us.*

So the one is none justified, nor hath Peace with God, but by Faith, which Jesus Christ is the Author and Finisher of, *Rom. 5.*

And the Apostle saith, *Being now justified by his Blood (to wit, the Blood of Christ) we shall be saved from Wrath through him.* *Rom. 5. 9.*  
*Whom God hath set forth to be a Propitiation through Faith in his Blood.*

So the Justification is through the Faith in his Blood, and this Faith Christ is the author of; through which Faith, the faithful eat his flesh and drink his blood, through which they live: And such can declare his Righteousness, for the Remission of sins that are past, through the Forbearance of God, *Rom. 3. 25.*

Nor that People should live in sin and plead for it, as long as they live, and make Christ a cover, and say, he hath remitted their sin, and they therefore are the bolder to act it.

For the Apostle saith, *Whosoever abideth in him (to wit, Christ) sinneth not, whosoever sinneth hath not seen him, neither known him: and saith, Little Children, let no man deceive you, he that doth Righteousness is righteous even as he is righteous, and he that committeth sin is of the Devil.* 1 John 3. 6, 7, 8.

For the Apostle saith, *Whom he called them he also justified, and whom he justified, them also glorified.*

So all that are justified and glorified, they must first know the Call of Christ, and them that know the Call of Christ must hear the Voice of Christ, and I follow him as one of his sheep.

And you that say, there is no hearing of Christ Voice now a dayes, and that there is no immediate calling from him, how then are they justified or glorified? If there be no Immediate Call by Christ now a dayes, as in *Rom. 8. 30.* For whom he calls he sanctifies, and whom he sanctifies, he justifies.

And the Apostle speaking to the *Corinthians* saith, *Such were some of you (to wit) Covetous, Drunkards, Revilers, Extortioners, Fornicators, Idolaters, &c. But ye are washed [Mark, are washed] but ye are sanctified; that is, made Holy; but ye are justified in the Name of our Lord Jesus Christ, and by the spirit of our God.*

So now mark and consider, all you that are called Christians, you must be washed from your Fornication, and Aultery, and Idolatry.

And who are effeminate, or abuse themselves with mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, such as act these things shall not inherit the Kingdom of God, neither are you justified in the Name of our Lord Jesus, and by the Spirit of our God, until you be washed from these Evils, and sanctified, then you will be justified, and not till then, as in 1 *Cor. 6. 9, 10, 11.*

And the Apostle had a great deal to do with some amongst the *Galatians*, and he tells them, that *No man is justified by the Law in the sight*

light of God: For it is evident (saith he) the Just shall live by the Faith, which Jesus Christ is the Author and finisher of, which Faith the just lives by.

Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by Faith; mark, by Faith: knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we which have believed in Christ, that we might be justified by the Faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified, *Rom. 2.*

So it's clear, they that are justified it is by faith and belief, and faith is the gift of God, which Jesus is the author of, which purifies the Heart, and is the Victory: and he that believes in the Light, is a child of the Light, and born of God, and overcomes the world.

And they that say, there is no Victory over sin, nor no overcoming the world of Wickedness here, they are not in the true faith, and true belief, which is the Victory, that justifies.

For saith the Apostle, *Whosoever of you are justified, or seek to be justified by the Law, are fallen from Grace.* For as the Apostle saith in *Rom. 3. 24. Being justified freely by his Grace, &c.*

And this is the Grace of God which brings Salvation and hath appeared to all men, and to teach them to live soberly, and godly, and righteousness in this present evil world; and to deny Ungodliness, and Unrighteousness, &c.

And this Grace seasons their words, and stabilises their Hearts, and brings their Salvation. and by it they are freely justified: But they that turn the Grace of God into Wantonness, and walk deliberately against the Spirit of Grace, are not justified but condemned, though the Grace hath appeared to them, as in *Jude 4.*

For the Apostle saith *How much more & sorer Punishment suppose they that be the worthy of, who have trodden under foot the Son of God, and have counted the Blood of the New Covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?*

Now mark, all such must undergo a sorer Punishment, even Eternal Death, then they that despised Moses, that dyed under the hand of God for their wickedness, a natural Death: These are not justified by the Blood of Christ, nor by the Spirit of Grace, though they have made a Profession of it; and although they may be sanctified by his Blood as aforesaid.

For



For those were come to a further state then these that say, none shall be sanctified upon the Earth; for if he were sanctified by the Blood of Christ, he was made holy; and now to trample that under his feet, or under their feet, that had made them holy, to wit, the Blood of Christ; then after they are washed they are deniled with the Mire of sin again; and then they may plead for a Body of sin and death to the grave, and are condemned and not justified and have done despite unto the Spirit of Grace. Then they may say the Spirit of Grace is not sufficient to teach them to live soberly and godly and to stablish their Hearts, and to season their words, and to bring their Salvation; but call this Grace of God which hath appeared to all men to teach them and bring their Salvation, and justify them, *A Natural or Common Grace*: These are they that do despite against the Spirit of Grace, and say, they have not the same Spirit as the Apostles had, which we do believe.

And the Apostle Paul saith to Titus, *Being justified by his Grace, (which teacheth the Saints, and brings their Salvation) we should be made Heirs, according to the Hope of Eternal Life, Tit. 3. 7.*

And the Apostle James saith *Was not our Father Abraham justified by Works? for when he offered up Isaac his son upon the Altar, seest thou how Faith wrought with his works, and by Works Faith was made perfect, ye see then, how that by Works a man is justified, and not by Faith only: Likewise Rahab the Harlot was justified by Works, who received the Spies, &c. James 2.*

And the Apostle saith, *We conclude that a man is justified by faith, without the Deeds of the Law; and by the Deeds of the Law there is no flesh justified in God's sight.*

Now you may say, these sayings are Contradictions, but I say, nay; for this was by Belief and by Faith, that Abraham and the Harlots were justified, which Belief and Faith gave Abraham Victory over the *Caldeans*, and he obeyed God; so these were the works of Faith.

And this Faith and Belief saved the Harlot, when Jericho was destroyed, who received God's Messengers, and delivered them from their Persecutors.

And this was the work of their Faith and Belief, to obey God in whom they believed; *For as the Body without the Spirit is dead, so faith without works is dead also as saith the Apostle.*

So where this living & precious divine Faith is, which Christ who is  
alive,



alive, and lives forevermore, is the author and finisher of.

This living Faith hath living works, which works by Love, and they are obedient to this living Faith, that walk and live by Faith, and not by sight, which carries their minds above the outward things the Law commanded, to Christ this Heavenly and Spiritual man, who is the author of this divine and precious faith, and finisher thereof; and is the end of the Law for Righteousness sake to all them that believe, who is the author of the Light that he commands men to believe in, and faith, *This is to do the work of God, to believe in the Son of God which he hath sent*; and God is the Justifier of him that believes in Christ Jesus, *Rom. 3. 1. 26.*

So here this is by Belief in Christ Jesus, that People are justified, and they that believe in Christ Jesus, believe as Christ Jesus hath taught them in the Light, and so become Children of the Light, and are grafted into Christ the Life, who is the Root that bears them, and God is Justifier of these Believers, and they shall not come into Condemnation.

So who shall lay any thing to the Charge of God's Elect? it is God that justifies, and the Elect is in Christ that never fell, and the Reprobation is in Adam in the fall.

And this we can say, who are elect in Christ Jesus before the world began, that justifies us: And we can say, whom God justifies he glorifies, Glory to God for ever: And he is near that justifies *Isa. 58. Rom. 8. 33.*

And the Apostle saith, *To him that worketh not, but believeth on him (to wit, God) that justifieth the ungodly, his Faith is counted for Righteousness*

Even David also describeth the Blessedness of the man, unto whom God imputeth Righteousness without works, saying, *blessed are they whose Iniquities are forgiven, and whose sins are covered, Rom. 4.* Now cometh this Righteousness upon the Circumcision (saith the Apostle) or upon the Uncircumcision also? For he saith, that Faith was reckoned to Abraham for Righteousness.

Now God justifies the Ungodly, in the Faith which gives the Victory over the Ungodliness; for all Jews and Gentiles were gone astray; for the Apostle saith, *all have sinned, and come short of the Glory of God.*

So all having sinned, then they were ungodly; and God justifies  
B the

the Circumcision and the Uncircumcision, that is *Jews and Gentiles*, by Faith and through Faith, which purifies their Hearts, and is their Victory over Ungodliness, and makes them just, which just lives by his Faith.

And so to him that worketh not, but believeth on him that justifies the Ungodly, not in their ungodliness, but in the Faith, & in the Belief that overcomes the world, that purifies and saves, and gives Victory, and Access to God, in which God is pleased, and is man's Justification.

Now they that believe pass from death to Life, and so from sin that brought death, which made them ungodly, and so become the Children of the Light.

And though they have been ungodly, and have seen themselves ungodly, yet the Faith purifies them, which Jesus Christ is the author and finisher of, his holy, divine and precious Faith, that is the Victory over Ungodliness, by which Faith they are saved, and have access to God, by the Gift that comes from him; and their Faith is counted for Righteousness, *Rom. 4. 5.* and in that they are justified.

Now God doth not justify the Ungodly, without the Faith which is the Victory, and purifies their Hearts, and gives the access to God, and he doth not justify the Ungodly, unless they believe in the Light, as Christ commands, and so become Children of the Light, and are born of God, and so overcome the ungodly world.

For the same Apostle saith in *Rom. 1. 18.* *For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of men, who hold the Truth in Unrighteousness.*

Now mark, these Professors may hold a Truth in the Unrighteous and Ungodly Spirit, and say, they are Believers in God, and they have Faith, but it is a dead one, and doth not purify them, and is not the Victory; and their Belief is not in the Light, and so not a Child of Light, nor born of God, which Birth overcomes the ungodly world.

And such ungodly and unrighteous men, which God reveals his Wrath from Heaven against, God doth not justify; for they are not in his faith, nor his gift, which purifies, and is the Victory over the Ungodliness and Unrighteousness of men.

For saith the Apostle, *There shall come out of Zion a Deliverer; that shall turn away Ungodliness from Jacob; for this is my Covenant unto them, when I shall take away their sins, Rom. 11. 26, 27.*

So Christ the Saviour doth not justify them in their Ungodliness, nor in their Sin, but takes away their Sin, and turns them from their Ungodliness, and then justifies them in the faith that is the Victory.

Now see all you Christians, if Christ hath turned you from your Ungodliness, and your sins are taken away by him, and that you do believe in his Light, and that you are become Children of the Light, and that he is the Author of your faith, by which you are justified; for Jacob nor no man is justified in their Ungodliness, nor in their Sins; and the Devil deceives them that think they are justified in them.

And the Apostle bids, *Shun profane and vain Babblings; for they will increase to more Ungodliness, and their word will eat as doth a Canker, of whom is Hymeneus and Philetus, and these overthrow the faith of some.* 2 Tim. 2. 16, 17.

And too many such we have in our dayes, which God did not then, nor doth now justify in their Ungodliness; for these overthrow the Faith of them, in which is the Victory, and in which they should have been purified and justified, in which Faith (his gift) they should have pleased God.

And the Apostle saith, *For the Grace of God which bringeth Salvation, hath appeared to all men [mark] to all men, Teaching us (to wit, the True Christians) that denying Ungodliness and Worldly Lusts, we should live soberly, and righteously, and godly in this present World.*

So now mark, All men are justified freely by his Grace, through the Redemption that is in Christ Jesus, out of the Ungodliness and Worldly Lusts, &c. and so to live soberly, and righteously, and godly in this present world.

Now you that live ungodly, and in the Lusts of the World, and in Unrighteousness and Unsoberness, God doth not justify you there:

But they that are justified, are justified by his Grace, that teacheth us to deny Ungodliness and worldly Lusts, and to live soberly, and Righteously in this present evil world, such God justifies freely by his Grace, Rom. 3. 24. Tit. 2. 11, 12.

And David saith, *Blessed is the man that walketh not in the Counsel of the ungodly; but saith, The ungodly are like unto Chaff, &c. for the ungodly cannot stand in Judgment: So these are not justified, but in the Faith that gives them victory over the Ungodliness, Psal. 1.*

And the Apostle saith, *When we were yet without strength, in due*

*time Christ dyed for the ungodly. And in another Place, The Just suffered for the Unjust.*

And not that they should live unjustly and ungodly all their life time, and plead for it till they go to the Grave; but that they should live to him, that dyed for them, and walk in him who is Holy and Just, who turns them from their Ungodliness, and takes away their Sins; for Christ dyed for all *Jews* and *Gentiles*, being all were gone astray: So he dyed for the ungodly, when they were without strength: And they have no Light, nor Life, nor Faith, nor Grace, nor Truth, nor Strength, but from him that hath dyed for them, and shed his Blood for them.

And he saith, Believe in the Light, that enlightens you; and he is the Author of their Faith, that purifies their Hearts, and is the victory over the ungodly nature and conversation, whose conversation is in Heaven, as the Apostle saith, in which Faith they are justified, and not as they live ungodly.

And in 1 Pet. 4. 18. *It scarce a righteous man be saved, where shall the Ungodly and Sinners appear?* So the ungodly and sinners are not justified, that live in that state.

For God destroyed the old world, and brought a flood upon the ungodly; so he did not justify them in their ungodliness, though he saved *Noah* a Preacher of Righteousness, a just man, which was saved by his Faith, as in *Heb. 11.*

And God turned the Cities of *Sodom* and *Gomorrab* into Ashes, and condemned them with an overthrow, and made them an Example to all those which after should live ungodly, 2 Pet. 2. 5. 6.

And such like as these were in the dayes of the Apostles, and there are such like now in our dayes, and such God doth not justify, though Christ dyed for the ungodly, yet if they do not live to him, and in his faith who gives them victory, over such evil actions, they are not justified.

And in 2 Pet. 3. 6. 7. saith the Apostle, *Whereby the World that then was being overflowed with Water perished, to wit the ungodly that grieved God's Spirit; But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto fire against the day of Judgement, and Perdition of ungodly men.*

So these ungodly men are not justified, though Christ dyed for all men, and every one that receives him should walk in him, 2 Pet. 2. 9.

And the Lord knows how to deliver the godly out of Temptations, and to reserve the unjust unto the day of Judgment to be punished; for the Just shall live by his Faith, by which he is justified.

And in *Jude* 4. there ye may see, how the ungodly men that were then, as too many such are now, *Turned the Grace of God into Licentiousness*, &c.

So these ungodly men were not justified in the Grace and in the Holy Faith, that the Saints were to contend for; for they are our offit, that were erred from the Faith, and turned the Grace of God into Wantonness.

And in the 18th verse, there you may see, That Mockers in the last times should walk after their ungodly Lusts, of which there is too many such now.

And *Enoch's* Prophecie you may see concerning Christ, that *He Cometh with Ten Thousand of his Saints, to execute Judgment upon a* *He Co-*  
*meth with Ten Thousand of his Saints, to execute Judgment upon a*  
*to convince all that are ungodly amongst them of all their ungodly deeds,*  
*which they have ungodly committed, and of all their Hard Speeches which*  
*the ungodly sinners have committed against him, to wit, Christ.*

So here it is clear, that Christ doth not justify the ungodly in their ungodly deeds, which they have ungodly committed; nor the ungodly sinners, in the ungodly words which they have spoken against him; But he comes to convince them, and to execute Judgment upon them, and not to justify them in their ungodly words and deeds, till they be convinced, and judged themselves, and justify him that convince them, and judge them, and hath dyed for the ungodly.

And so he justifies the ungodly in the Faith, the gift of God, which he is the author and finisher of; and in the Belief in the Light, as he commands. and in the Faith, which he is the author and finisher of and in the Grace that teacheth to deny ungodliness, which brings Salvation: And such as err from the Spirit and the Faith, and turn his Grace into Wantonness, and deny and hate the Light, he condemn: And therefore such ungodly men are ordained of old unto Condemnation, as you may read in *Jude*, and are not justified.

For *Paul* was not justified when he was going with his Packet of Letters, from the chief Priests to persecute the Churches; but as he came to be turned to Christ, and to believe in the Light of Christ,  
and

and to be taught by the Grace of God, he then came to be justified.

**C** concerning *IMPUTED-RIGHTEOUSNESS*, which the Professors very much apply to themselves, which plead for Sin Term of Life.

**T**He Apostle saith, *Abraham believed God, and it was counted to him for Righteousness: And David also describeth the Blessedness of that man unto whom God imputeth Righteousness without Works.*

And *Abraham* staggering not at the Promise of God, through Unbelief, but was strong in the faith, giving Glory to God; and being fully perswaded, that what God had promised, he was able to perform: Therefore it was imputed to him for Righteousness,

Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed: if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our Offences, and raised again for our Justification, as in *Rom. 4.* throughout.

Now here you may see to whom this Imputation is, and what state and condition they were in, that Righteousness was thus imputed and counted unto; for this Imputation is unto them that believe in God and Christ.

And he is no true Believer, except he believe in the Light, and so become a Child of Light, and born of God, and so overcomes the ungodly world, that is for Codemnation and Judgment.

For it was the Belief that was in *Abraham*, that did not stagger at the Promise of God; and *Abraham* was not weak in the faith which was the Gift of God, and gives access unto God, in which God is pleased.

To this Faith and this Belief Righteousness is counted and imputed, & not to a Faith and a Belief that saith, there is no victory here, no overcoming here on this side the grave, but that there must be a Purgatory, when they are dead.

For that is a staggering, or rather a dead faith, where there is no victory, nor overcoming; this is no true faith nor belief, and unto this Righteousness is not accounted, nor imputed, as it was to *Abraham*.

And the true Christians that walk in the steps of the Faith of *Abraham*,



*Abraham*, which he walked in before he was circumcised; for Righteousness is imputed unto him and to that faith in them without works, before that work of Circumcision was, which faith *Abraham* was in before the Law of Circumcision, and those works of the Law were commanded.

So to this Righteousness of faith, and those who walk in the steps, of this faith, Righteousness is imputed, and it is counted to them for Righteousness.

And in this Belief that overcomes sin, and in this faith that is the victory, and gives them access to God, their sins are forgiven, and their Iniquities are not imputed; for their faith stands in Christ who is the author and finisher of it, that purifies their hearts; who was delivered for their Offences, and was raised again for their Justification.

And he doth justify them in this faith that purifies, which he is the author of. So *Abraham* was justified in this faith, which is the gift of God; and it was counted and imputed unto him for Righteousness, without the works of the Law of Circumcision; and so are all true Christians to be in the same faith, which Jesus Christ is the author and finisher of, and the same Belief, which overcomes the world; for he that believes is born of God, and overcomes the world.

And this faith is by Grace, to the end that the Promise might be sure to all his Seed.

Now all true Christians must be in this faith and this belief as *Abraham* was in, if their faith be counted to them for Righteousness or Righteousness be imputed to them for their faith and belief; In which faith and belief *Abraham* was to walk in before God and be perfect; and so are all the true Christians to walk before God, in that faith that gives them victory over that which is imperfect, and be perfect; for they do believe that God is almighty to perform whatsoever he hath promised.

And so these that do thus believe have the witness in themselves, and are sealed, and can set to their Seal that God is true in all his Promises in his Son.

And whosoever walks in the steps of the Faith and Belief of *Abraham*, which is counted and imputed to them for Righteousness, walk in the steps of that Faith which was before Scripture was, yet have Unity with all them in the faith, that gave forth the Scriptures, and their words.

And



And all they that have the *Scriptures* and walk not in this faith and belief of *Abraham*, and have made a faith of their own, and a belief of their own, and say, there is no overcoming here, nor victory on this side the grave, but that people must carry a Body of death and sin to the grave with them, and yet impure the Righteousness of God and Christ to that dead faith of theirs :

And count and apply the Righteousness of God to their dead faith and belief, and say, there is no Perfection here on this side the Grave, nor no walking perfectly before God, as *Abraham* did.

I must tell all such, that the Righteousness of God was never imputed by God to such a dead faith and belief, that is not the victory, nor doth not overcome, as theirs is ; but to the belief and faith which overcame, and was the victory ; in which *Abraham* walked before God, and was to be perfect.

And in *Gen. 17. 1.* *When Abraham was ninety Years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty, walk before me and be thou perfect.*

Now you that do apply Imputed Righteousness to your dead faith and belief, that say, there is no overcoming, nor no victory on this side the grave, nor no Perfection here, that apply this Imputed Righteousness (which was to *Abraham*) to your selves, and to your faith and belief, or to account it yours, because you do believe, &c.

The Apostle tells you, *The Devils believe and tremble* : And the Apostle tells you, the *Pharisees* and Chief Priests believed of a Christ to come, and in God, as they said.

And might not they apply the Imputed Righteousness that was to *Abraham's* faith and belief, to their dead faith, and account Righteousness to their dead belief ?

But the Apostle proves them Unbelievers ; for that they were not grafted into Christ, by reason of unbelief ; and they did manifest it themselves by their Blasphemy and Deriding of Christ, that they were not in the faith of *Abraham*, nor true Believers ; for if you were of *Abraham* (saith Christ) ye would have done the works of *Abraham* ; for *Abraham* saw Christ's day by his faith,

So if all Christians were in the faith of *Abraham*, they would walk before God and be perfect, and do the works of *Abraham*, and the works of God, which is to believe in his Son that he hath sent.

But Perfection and Victory and Overcoming, being denied, then  
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the true faith, and the true belief is denied, and then the Righteousness which is imputed to the true faith and the true belief, is denied also :

For they that cannot endure to hear talk of the true faith which is the victory, & the true belief, which overcomes the world, & to walk before God and be perfect, how can they expect to have the Righteousness of God imputed, or put to their dead faith ? for God doth not impute or count Righteousness to Unrighteousness, nor impute it to that dead faith which hath no victory, nor doth not overcome. But he counts Righteousness to that pure faith which is his gift, & he puts or imputes Righteousness to the Righteousness of this faith, which is the victory over the Unrighteousness, and so gives access to the righteous God, in which man pleases God. And this faith Jesus (the Righteousness of God) the heavenly and spiritual man, is the author and finisher of this divine, holy and precious faith, to which alone Righteousness is put and imputed ; and this faith alone is counted for Righteousness ; for it is the divine and precious gift of God.

So never apply to your sinful dead faith, that has no victory, any Righteousness of God's ; for it belongs not to it.

And in *James 2. 23.* It is said, *And this Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God ;* and in *Gen. 15. 6.* it is said, *Abraham believed in God, and it was counted to him for Righteousness :* And there you may see how Abraham by faith talked with God, and was counted the friend of God ; and here that which the Apostle said was imputed to him for Righteousness, in *Genesis* it is called counted to him for Righteousness.

And so this faith, that was counted, or imputed, or put to him for Righteousness, it was to the Belief that he had in God, and the faith which is his gift, by which he had access to God, by which he talked with God, and God with him ; and by which faith he walked before God, and was to be perfect, and was counted God's Friend.

And the Apostle saith, *2 Cor. 5. ver. 17. to ver. 19.* Therefore (saith he) *If any man be in Christ he is a New Creature ; old things are past away, and behold all things are become new, and all things are of God, who hath reconciled us unto himself, by Jesus Christ, and hath given unto us the Ministry of Reconciliation (to wit) That God was in Christ reconciling the world unto himself, not imputing their Trespases unto them ; for he hath*

*made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.*

So now mark, Christ was made sin for us, who knew no sin, and was without sin, but all people were in sin, and had sin.

So he made Peoples sins to be his, & their Debts and their Trespases his, and dyed for them, and did not impute the Trespases and sins to the People, but made their sin to be his, that knew none; and so reconciles us unto God; and so God was in Christ reconciling the world unto himself.

And now they that are in Christ Jesus are new Creatures; and the old things and Ceremonies of the Law are past away, and so the new Creatures are made the Righteousness of God in him (to wit, Christ) and this is whilst they be upon the Earth, and before they go to the grave, that they have these new things:

But they that plead for sin and the Body of it, and Imperfection to the grave, and all the old things, and cannot endure to hear of having them pass away, and yet plead for, and would have Christ's Righteousness imputed unto them, the old Creatures in their old things; and plead and say, Christ hath taken away their sin, and yet say, they must have it to the grave, and the Body of it, and yet apply Christ's righteousness to the old Creature, and their old things, and their Imperfection, and Body of Death and sin, which the Apostle never applied Righteousness unto, but said, *That must be cut off by the Circumcision of the Spirit*: For the Apostle accounted Righteousness to their holy Faith and Belief, which Christ was the Author of, they were of the Circumcision of the Spirit, *That put off the Body of the sins of the flesh, and served God in the Spirit and newness of Life, and walk in the steps of the faith of Abraham before he was circumcised.*

And so the Apostles were as Embassadors and Ministers, who did beseech People to be reconciled to God, and turned them from sin and evil, and from darkness to the Light, and from the Power of Satan unto God, and brought them to look unto Jesus, who was the author and finisher of their faith, unto which Righteousness was imputed, which faith is the victory, and the just lives and walks by it.

And again the Apostle saith, *God was in Christ reconciling the world unto himself, not imputing their Trespases, &c.* And Christ came to take away the sins of the world, who is able to pay all the debts of the world

world; who dyed for all (which sin was the debt that *Old Adam* and his sons and daughters had contracted) and enlightens all, that all might follow him, and believe in him in his Light, and receive his Grace and Truth that comes by him, which will teach them to deny Ungodliness, and will bring their Salvation, &c. and by Belief in the Light to be grafted into Christ the Life, and he the Root to bear them; this Belief and Faith is counted to them, yea and enjoyed for Righteousness; but Christ did not dye for the sins of the world; that People should live in sin and plead for it, and the body of it till they go to the grave; For they that sin wilfully after they have received the Knowledge of the Truth, they must expect Judgment and Condemnation; and such as crucifie to themselves the Son of God afresh, and put him to open Shame, as in *Heb. 6.* And such as turn the Grace into Laciviousness, as in *Jude.* So all that expect the Righteousness of God or Christ put or imputed to them, they must walk in the Faith that *Abraham* walked in, which is the gift of God, and be in that true Belief that he was in, which he that believes is born of God, and over comes the world.

And this Belief is counted unto them for Righteousness, and by which they are grafted into Christ, the holy and pure Root; and so they can say, *Greater is he that is in them; then he that is in the World,* which Greater overcomes the lesser.

And here is no pleading for sin to the grave, nor a *Purgatory* after they are in the grave; but Christ thoroughly purges his floor with his Baptism, and gathers the wheat into his Garner,

And all that be reconciled to God, know the Word of Reconciliation, which Word hammers down sin and corruption, that hath made the separation betwixt them and God: By which Word all is burnt up, which Word is as a Flie; and by which Word they are sanctified and made clean; and so by Christ the Word, they are reconciled to God, and in him they are new Creatures, and are made the Righteousness of God; and he it is that makes all things new unto them, and brings them out of the old: And then they can say in Truth, That God was in Christ reconciling the world unto himself, not imputing their Trespases unto them; for it is Christ that takes away sin, and finishes Transgression, and makes Reconciliation for the Iniquity, and brings in everlasting Righteousness; so that we are the Righteousness of God through him, who bruises the head of the Serpent,

Serpent the head of all Iniquity, Sin and Transgression: And so Christ makes all things new and his People new Creatures, and gives them new things, to serve him in the new Life, and glorifie him, and worship God that lives forever in his Spirit and in his Truth, which the Devil is out of: And therefore it is in vain for any to promise or apply to themselves the Righteousness of God and Christ to their old dead Faith; for their dead vain Faith was never counted for Righteousness, no more then the *Jews, Chief Priests, Scribes and Pharisees*, and persecuting *Saul's* Faith was, unto whom Christ nor the Apostles never imputed Righteousness, neither can any of Christ's Followers to any in their steps and dead Faith, but to them alone who walk in the steps of the holy, divine and precious faith of *Abraham*, which is the gift of God, and is the victory, and brings to have access to God, in which he is pleased, in that which Jesus Christ his Son is the author of, who hath the Glory and Honour for ever, *Amen*, Who hath the Glory and Honour, who is the First and Last.

And were all those Believers, that pleaded so much for the Law of *Moses* justified without the faith? And were all those that got the form of Godliness, and denyed the Power thereof, justified by Christ, and his Righteousness put to them without the Faith & the Power? And were all those ungodly filthy Dreamers *That defiled the flesh, that went in the way of Cain, Corah, and Balaam*, that erred from the Power and Spirit, were these justified, and the Righteousness of Christ put to them in the Error of *Balaam*? &c. And was *Jezabel* and the *Nicholaitans*, and such as said, *They were Jews but were not, but Synagogues of Satan*, were these justified? which were not in the true faith, and was Christ's Righteousness imputed to such? And were all those false Apostles, and such as served not the Lord Jesus Christ, and such as *Minded earthly things, and were evil Beasts and slow bellies, and taught for filthy lucre, and served not the Lord Jesus Christ, but their own Bellies, who with the good words (to wit, of the Scriptures) and fair speeches deceived the hearts of the simple*, were such justified in the Apostles dayes, and Christ's Righteousness accounted to them?

Must not all these repent and forsake these practises, before they be justified, or Christ's Righteousness be imputed to them? otherwise they are condemned.

George Fox.

